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Biography.

MEMOIR OF REV. GILBERT TENNENT.

(Concluded from p. 365.)

‘AS a preacher, few equalled him in his vigorous days. His reasoning powers were strong; his expression nervous and often sublime; his style flowery and diffusive; his manner of address warm and pathetic, such as must convince his audience that he was in earnest; and his voice clear and commanding. In a word, all things conspired to make him a judicious, zealous, popular, and pungent preacher. With admirable dexterity he detected the bold presumer, discovered the vanity of his confidence, and exposed the formal hypocrite to his own view. *

‘Did

‘ ‘The Reverend Mr. Prince of Boston, a minister eminent both for deep learning and exemplary piety, in his Christian History, page 384, says of Mr. Tennent, ‘In private converse with him, I found him to be a man of learning; free, gentle, and condescending; and from his own various experience, reading the most eminent writers on experimental divinity, as well as the Scriptures, and conversing with many who had been awakened by his ministry in New-Jersey, he seemed to have as deep an acquaintance with the experimental part of religion, as any I have conversed with, and his preaching was as searching and rousing as ever I heard.’ And, in page 390, he says, ‘His (Mr. Tennent’s) laying open their many vain and secret shifts and refuges, counterfeit resemblances of grace, delusive and damning hopes, their utter impotence and impending danger of destruction; whereby they found all their hopes and refuges of lies to fail them, and themselves exposed to eternal ruin, unable to help themselves, and in a lost condition. This searching preaching was the suitable and principal means of their conviction.’

Vol. IV. No. 11.

C e c

‘Did he set himself to alarm the secure sinner? Hell from beneath was laid open before him, and destruction had no covering; while *the heavens above gathered blackness*, and a tempest of wrath seemed ready to be hurled on the guilty head. Many a sinner has trembled, *the visage of his countenance changed, and his knees have smitten one against another*, while this man of God *reasoned of righteousness, temperance, and the judgment to come*. To this purpose the reverend, learned, and pious Mr. Prince speaks of him, in his Christian History, page 385. ‘He seemed to have such a lively view of the Divine Majesty; the spirituality, purity, extensiveness, and strictness of his law, with his glorious holiness, and displeasure at sin; his justice, truth, and power in punishing the damned; that the very terrors of God seemed to arise in his mind afresh, when he displayed and brandished them in the eyes of unreconciled sinners.’

‘Did he comfort the mourners in Zion, and encourage the timorous and self-diffident? the atoning blood of a Redeemer, that only sovereign balsam, was applied to their recent or festering wounds. Heaven smiled, the clouds dispelled, the sky became serene, *the Almighty God was shown to be their refuge, and underneath were the everlasting arms*. Then his exhilarating words dropped upon them like the dew.

‘As his preaching was rightly calculated, so God blessed it abundantly, and made him the instrument of turning many to righteousness. The seals of his ministry in New-Brunswick, and parts adjacent, where he first exercised it, were very numerous. Many have I known, in those and in other parts where he only preached occasionally, whose piety was unquestioned, who owned him for their spiritual father. Many also, I have heard of in different places. *

In

* Nothing in Mr. Tennent's life was more remarkable and memorable, than the preaching tour which he took through the New-England States, in the close of the year 1740, and beginning of 1741. To this journey, if the compiler of this memoir has been rightly informed, he was importunately urged by the celebrated Mr. Whitefield. However this might be, Mr. Tennent went forth ‘in the spirit and power of Elias.’ Nor were the habiliments in which he appeared very different from those which distinguished John the baptist. A loose great-coat, girt about him with a leathern girdle, was the dress in which he commonly went into the pulpit; and which, in connexion with his large stature, grave aspect, and undrest natural hair, gave him the appearance of much dignity and simplicity. He would never admit that there was any thing very peculiar in his preaching, during this journey. An eminently pious woman told the writer of this, that she once asked Mr. Tennent what there was, in the matter or manner of his addresses at this time, that produced such a wonderful and irresistible effect. His answer was—‘Madam I had very little to do with it. I did not preach better than common—perhaps not so well: for I was often much fatigued with travelling, and had little time to collect or arrange my thoughts. But I went into the pulpit and spoke as well as I could, and God taught the people.’ This was, no doubt, a simple statement of the fact. Nothing but the power of God could have produced the astonishing effects which followed from his preaching. Formality in re-

In his journey through New-England, A. D. 1740-1, multitudes were given him for his joy and crown. This was testified by many eminent ministers of Christ in Boston, and other parts, who far from envying, rejoiced in the grace given to him; and, unmoved by selfish principles, honoured him the more. Particularly the aforementioned excellent Mr. Prince, in his *Christian History*, page 390, after showing the nature of genuine convictions of sin by the Holy Spirit, says, 'Such was the convictions wrought in many hundreds in this town by Mr. Tennent's searching ministry; and such was the case of those many scores of several other congregations as well as mine, who came to me and others for direction under them.' Much more to the same purpose may be seen in the aforementioned history. So highly did it please God to honour this his faithful servant, not only in blessing him, but making him a public blessing.

'As he lived to the Lord, his death was his unspeakable gain; and his being conscious of it made him ardently wish for the pleasing hour when he would enter into the joy of his Lord. So the hireling earnestly desires the shade, the retreat from his wearisome labour. He had an habitual, unshaken assurance of his interest in redeeming love, for the space of more than forty years: but above eight days before his death, he got a more clear and feeling sense of it still. And though he lamented that he had done so little for God, and that his life had been comparatively so unprofitable, yet he triumphed in the grace of Jesus Christ, who had pardoned all his sins;

ligion existed in a large part of the region through which he travelled, but the power of vital godliness was in a great measure fled; and in some places profligate impiety prevailed and triumphed. This journey of Mr. Tennent was the beginning of a wonderful and general change for the better, the effects of which, it is believed, remain in a degree, to this day. People of every description, the rude and the learned, the rich and the poor, were almost equally touched under the powerful discourses of this apostolic man.—In the funeral sermon of the Revd. Dr. Sproat the author tells us, that the Doctor gave the following account of his conversion.

'His own relation to me, of the circumstance here alluded to, was nearly thus. Mr. Gilbert Tennent, the founder of our church, in his memorable tour through the eastern states, preached, among other places, at the college, where I then was—a careless unthinking youth. I had never seen or known of him before. But the power of God seemed to go with him wherever he went, and the first sermon that I heard him deliver made impressions on my soul that have never been effaced.' It is pleasing to remark and remember such a circumstance as this:—To observe how one faithful minister of the gospel is made instrumental in raising up another, and of providing himself with an immediate and pious successor, in a place far distant from the scene of his stated ministrations. As this event also happened a considerable space before the congregation of which they both had the charge, and which was so dear to both, was organized or collected, we are led to observe how the great Head of the church takes care for its supply and edification beyond the utmost reach of human views; and that a laborious servant of Jesus Christ may perform some of his most essential services at a time, and in a manner wholly unknown to himself.'

sins; and said his assurance was built upon the Scriptures, and was more firm than the sun and moon. Surely brethren, Jesus Christ gave you of this Congregation a vastly precious gift, the fruit of his merits and intercession, when he sent you a *Pastor after his own heart*, to whom he vouchsafed his gracious presence, that he might feed you with knowledge and understanding. His having been such, should excite you the more closely and seriously to examine how his ministry has been improved. Are there yet some in the gall of bitterness, in darkness and security, after all his clear, searching, alarming, and animating sermons? Hear the awful judgment of Christ himself upon such a case as this, in Mat. xi. 23, *and thou Capernaum, which art exalted to heaven, shall be brought down to hell*: for the better adapted the ministry was, the guilt of neglecting it is the more aggravated.

‘Here he now lies; his lips, sealed in death, will never warm, invite, or persuade you any more. But from hence he will arise at the last day, and be a swift witness against the careless and impenitent, who heard his exhortations, but regarded them not. Think, sinner, how thou wilt bear to see him who so earnestly strove to bring thee to glory, when he shall shine as the brightness of the firmament; and thou arisest to shame and everlasting contempt.

‘But for you who have been either converted, comforted, or helped on in your Christian course, by his ministry; you will have a most joyful meeting with him in the presence of the Lord. O what triumph! What mutual congratulations will be there! All hail, happy saints! You shall shine in glory with him, and pass in company to that house of God *not made with hands, eternal in the heavens*. May God grant you, brethren, another pastor of equal talents, fidelity, piety, and zeal; and forbid that any, but one whom he approves, should ever be intrusted with the care of your souls!

‘On this occasion, I beg leave to say, that the very generous respect you have manifested to the memory of your once dear and venerable minister, sets you in a very amiable point of light; and is a rational encouragement to any other man of God, cheerfully to take the oversight of you in the Lord.’

Such is the account given by Dr. Finley of one whom he thoroughly knew and tenderly loved. The limits to which we are confined forbid the insertion of some of the private letters of Mr. Tennent, which would have exhibited a most favourable view of the habitual and fervent piety of his mind.

But as it is scarcely noticed by Dr. Finley, and yet forms an interesting part of the life and character of Mr. Tennent, we must not omit the active part which he took both in dividing and uniting the Presbyterian Church. It has already been hinted that Mr. Whitefield and Mr. Tennent were connected in their views and labours. The limits and the preaching of Whitefield were strictly Calvinistic;

Calvinistic ; but he indulged a severity in speaking of those who he supposed departed from the spirit of evangelical truth, as well as an impetuosity in his general conduct, in early life, which, with a candour that did him the highest honour, he afterwards both condemned and reformed. This too was precisely the system and character of Mr. Tennent. The union of two such ardent spirits was calculated to urge them farther than either would otherwise have gone. The evil was greatly augmented by the opposition which they both met with. Whitefield was so coldly or so harshly treated by a great part of his own church, that he more readily associated with other denominations of Christians, and particularly with the Presbyterians. They, at this time, and especially in this country, were strictly Calvinistic in their creed ; but there were many, both among the clergy and the laity, who, there was too much reason to believe, were little better than mere formalists in religion. All these, without exception, were violently opposed to Whitefield and to Tennent, who supported him ; and they in their zeal probably represented a number of prudent and pious men, who only wished to moderate their vehemence, as possessing no better a character than those who at heart were enemies to the truth. The consequence of all this was, that in a short time the Synod of Philadelphia was split into two parts, each of which erected itself into a separate synod, and for several years treated each other with great severity and censoriousness. After some time, however, good men on both sides became sensible of the error they had committed ; and especially Mr. Tennent, as he had been principally concerned in promoting the separation, now laboured with the greatest zeal and industry to heal the breach. His longest and most elaborate publication, entitled, "*The Peace of Jerusalem*," was upon this subject—Nor did he labour without success. The synods were again happily united in the year 1758, and both parties having profited by the controversy, the church at large was probably preserved in greater purity, peace, and order than if no alienation had ever taken place. The whole transaction served strongly to mark and illustrate the character of Mr. Tennent, in whom an ardent love to what he conceived to be the truth always triumphed over every other concern, over all considerations of a merely personal kind. He was the head of his party both in receding and advancing ; and he was prepared to do either, without fear or hesitation, just as he thought the interests of truth and piety required.

His congregation, who were much devoted to him, placed a monumental stone over his grave in the broad aisle of his church, which his friend Dr. Finley inscribed with an epitaph in classic Latin. He was thrice married, but had no issue, except by his last wife. By her he had a son and a daughter, who died in early life. One daughter still survives.

Assembly's Mag.

Religious Communications.

ON LUKEWARMNESS IN RELIGION.

In a Letter to a Friend, dated, March 13, 1807.

My dear Friend,

YOURS of January 11th, I have received. I read it with satisfaction, and hope to advantage ; if not, the fault is my own. But whether some parts of its contents have a very strong claim upon my belief, may, I apprehend, be reasonably questioned. The glow of affection which you express towards your God and Saviour ; the energy with which you express a sense of your unworthiness and guilt, and of the wonderful mercy of God extended to your soul, seem hardly consistent with "the real state of a lukewarm Christian." That you appear to yourself, however, to be in a lukewarm and languid frame of soul, in a religious view, I doubt not. Nor is it to be doubted that your religious affections (admitting them to be of the right kind) are far from possessing that fervency and vigour which they ought to possess. You have undoubtedly much occasion to lament and bewail before God, that your love to him is so weak and feeble, your zeal for his name and cause so languid ; that your heart is so hard and insensible, your affections so cold and wandering, your devotion so sluggish and unanimated, and your progress in the new and divine life so slow and imperceptible. Who, my dear friend, that has ever tasted that the Lord is gracious, and has any sense of his obligation to do all things to the divine glory, but finds abundant occasion for making these things the subject of deep lamentation ! How much occasion have we to cry with bleeding hearts, "Wo is me, for I am undone ! Unclean, unclean, guilty, guilty ! I abhor myself, and repent in dust and ashes. God be merciful to me a sinner. Lord save me ; I perish !" But is this a just description of our views and feelings ? If so, may we not reasonably hope, that notwithstanding we are indeed unspeakably unworthy, infinitely vile and abominable ; that notwithstanding the awful sense we may have of our lukewarmness, stupidity and deadness, yet that God, in some measure, beholds us with a favourable eye ; that we are the subjects of his pardoning mercy, and that we are not altogether indifferent and lifeless in a religious view ! Immerse your hand in water which is lukewarm, and little or no sensation will be excited. Nor is the lifeless body capable of sensation or feeling. If we *feel*, and *painfully feel*, as if we were lukewarm and even dead in a religious view, does not this circumstance furnish evidence that it is, in some degree at least, otherwise with us ?

You

You express a wish that I would "give you a sketch of the real state of a lukewarm and languid Christian." In compliance with this request, a *sketch* will be attempted. Had I the ability to do more, opportunity will allow me to say only a few general things on the subject.

The lukewarm and languid Christian, I apprehend, holds the great and distinguishing doctrines of our holy religion in lower estimation than he used to do, when in a more lively and vigorous frame of mind. The real Christian is in some good degree acquainted in speculation with these doctrines; and so far as he possesses the Christian temper, his heart is reconciled to them, and they appear to him important and interesting. The lively and growing Christian very highly appreciates the great and distinguishing doctrines of the gospel. They appear to him exceedingly important and precious. He binds them to his heart, and he earnestly, though with meekness, contends for them. And this, I apprehend, will always be the case, so long as he continues fervent in spirit and to grow in grace. But no sooner does his fervour abate and his religious affections become languid, than these doctrines appear less important, interesting and precious. He now does not see their beauty and glory as he formerly did. He does not feel their influence upon his soul, nor that zeal and engagedness to avow and to maintain them, as in times past. This I conceive to be one trait in the character of a lukewarm and languid Christian.

Another trait in the character of a lukewarm and languid Christian is an increasing attachment to things of a worldly nature. When the soul of the Christian is in health and prospers, it rises, as on the wings of love and devotion, above the damp and noxious regions of sense; it mounts to heaven and arrives even at the seat of God. Blessed, delightful elevation! Disengaged, as it were, from the world, the soul now holds converse with heavenly inhabitants. Worldly things, as they really are, appear now unsatisfying and vain. The alluring charms which they once exhibited are faded, and in a great measure have taken their flight. When it is thus with the Christian, he can feelingly say, "Whom have I in heaven but God, and there is none on earth I desire besides him. My soul follows hard after God. O how love I thy law! I found thy words and I did eat them, and they are the joy and rejoicing of my heart." Now his conversation is in heaven. He speaks often to others concerning the things which pertain to the kingdom of God. Religious conversation is his meat and drink; yea, more than his necessary food, while worldly subjects, but little, comparatively, occupy his attention; and all light, frivolous, unedifying conversation, when it strikes his ear, gives pain to his soul. Such is the character of the lively, flourishing Christian. But when in a lukewarm and languid state, the pinions of his love and devotion are clipped, and he
sinks

sinks down from his elevated height to the lower regions of sense. Worldly objects allure his eye and fasten on his affections. He feels a disposition to conform to the world in its vain, frivolous and sinful pursuits. And alas! how far does his practice conform to this vitiated disposition. Although the world has not his undivided affection and pursuit; yet his attachment to, and pursuit after it become strong and eager. He is now much less disposed to season his speech with salt, than formerly. His conversation too frequently turns on worldly, trifling and vain objects; and when he begins or joins in conversation of a heavenly nature, he feels but little animation and engagedness; and to maintain such conversation for any length of time, is irksome to his feelings. O unhappy situation! and yet the lukewarm Christian but little realizes and laments it.

Another trait in the character of the lukewarm and languid Christian, I should say, consists in a formal and lifeless discharge of religious and devotional exercises. The animated and lively Christian is anxious to fill up his time with duty, and his duty with holy warmth and energy. He delights in the holy Sabbath, and reverences the sanctuary of his God. He hears the word with joy, receives it with meekness and love, and is a zealous doer of the same. He not only reads the Scriptures with diligence, but he makes them his counsellor and the guide of his conduct. Prayer is the breath and life of his soul. His mouth is filled with arguments, and he prays with all prayer and without ceasing. Not only for himself, his family, friends and connexions, but for his enemies and for Zion's prosperity he pours out his soul to God in strong cries and fervent supplications, and even with groanings which cannot be uttered. Not satisfied with present attainments, he presses forward, in the discharge of duty in general, toward the mark of Christian perfection, and with holy zeal endeavours to take the "kingdom of heaven by force." But very different from this is the character and conduct of the lukewarm and languid Christian. He has lost, in a great measure, his first love, engagedness and zeal. As formerly, he does not now with animation, exercise himself unto godliness. He is now, in a great degree, a stranger to that high satisfaction and delight, which he once enjoyed in the duties of religion. That sweet enjoyment which he once realized in the house and worship of God, in reading the Scriptures, in prayer, &c. he but seldom, if ever finds. Alas, how greatly is it abated! perhaps almost entirely gone; sadly gone! Besides, he feels a backwardness and repugnance to that prompt, regular and frequent performance of religious duties, which he once practised, and is perhaps glad to find some pretext or excuse, however trifling, for neglecting them. However he does not wholly neglect, yet he performs them with less frequency, and comparatively in a formal and lifeless

less manner. While he maintains the mutilated form, he but little feels the animating power of godliness. Alas! how comfortless, how sad is the situation of the lukewarm, languid Christian!

Another trait in the character of such a Christian, I should say, is an unwillingness to acknowledge his faults or errors. The humble and lively Christian is disposed, as occasion may require, to confess his faults to others; and this he does without constraint and with a ready mind. When the righteous reprove him for an error, it is to him as an excellent oil; and what a sweet satisfaction does he feel in a frank and humble confession! But with the lukewarm Christian the case is far different. Reproof, when faithfully administered, will be as "smoke to his eyes and vinegar to his teeth." Nor will he, unfrequently, discover the disturbance of his mind. Should he not exhibit tokens of real repentment, yet he will endeavour to palliate, perhaps to justify his errors by unreasonable apologies and unjustifiable excuses. He will, perhaps, insinuate, that he is answerable to God only for his conduct; that the office of reproof does not well become men of like passions with himself; that the beam ought first to be cast out of the eye of the reprover, and that the physician would do wisely in curing himself. He will be disposed to view and speak of his lukewarmness and languor in religion, as the tranquil calm of rational piety, and his sinful conformity to the world as that friendly and benevolent intercourse, which is calculated to recommend the love and practice of religion to others. But should he confess his faults, he will be likely to speak of them as *small sins*, as *inadvertent* deviations from duty, and as frailties *inseparable* from the *best of men*. Such, I apprehend, are the views, feelings and conduct of the lukewarm Christian with relation to his faults or errors.

I would say, once more, that the lukewarm and languid Christian is less fearful of, and less watchful against temptations, than when he was in a lively and vigorous state. *Then* temptations to sin exhibited to his mind a formidable aspect. He contemplated them with fear and trembling. With much earnestness he prayerfully besought God, "Lead me not into temptation, but deliver me from evil. Suffer me not to be tempted above what I am able to bear; but with the temptation also, make a way to escape, that I may be able to bear it." To prayer he added heedful circumspection and watchfulness. His eyes, his ears, his tongue, and indeed every avenue to temptation, he guarded with anxious and studious care. Fearful of getting on forbidden ground, he was careful not to approach its borders. Sensible that even one sinner might destroy much good, he was careful "not to walk in the counsel of the ungodly, nor to stand in the way of sinners, nor to sit in the seat of the scornful." When such characters enticed, he

resolutely refused his consent. In a word, it was his great and watchful concern, not only to keep from evil, but even from the appearance of evil. *But now* his watchfulness and circumspection are relaxed. He needlessly exposes himself to various temptations; hears idle, frothy, and corrupting conversation, and witnesses dissipated and sinful practices, with less disapprobation and horror than he did in times past. He parleys with *little* sins, insensibly gets on forbidden ground, perhaps falls asleep, is apprehended by *giant despair*, thrown into the dismal dungeon of *doubting castle*, from which he will never be liberated, but by the special interposition of the grace and mercy of God; nor until he has received many maims and bruises by his merciless enemy.

Thus, my dear friend, I have endeavoured to "give you a sketch of the real state of a lukewarm and languid Christian." While I apprehend, from the tenor of your letter, it is but little applicable to yourself, I am constrained to acknowledge, that my own character (if I have any claim to that of the Christian) has but too justly been delineated. If a Christian, indeed, alas! how lukewarm, how languid! And should you, in truth, make the same acknowledgment with relation to yourself; alas, how unhappy, how criminal is our situation! If real Christians, how much, my friend, has God done for us, and in how many ways has he laid us under the strongest obligations to love him with all the heart, strength and understanding, and to devote ourselves without reserve to his service! How highly offensive, then, must our lukewarmness and languor in religion be to the pure eyes of his holiness! Is not God displeased; does he not frown upon us, and in a great measure withdraw from us the cheering light of his countenance and the joys of his salvation? Criminal, unhappy, wretched situation! How great is our obligation to arouse from our spiritual lethargy, so far as we have fallen into that state, and to recover our first love, engagedness and zeal! How powerful are the motives, thus to excite us! the enjoyment of God's favourable presence and loving kindness, delightful communion with Christian friends, the unspeakable consolations of religion, the honour of holy professions, and the best good of precious souls. How weighty are these considerations! How deeply ought they to impress our minds, fasten on our affections, stimulate our zeal, and excite us to a holy fervour in the service of God our Saviour!

Let it be our first, our great care to love the Bible as an invaluable treasure, read it with more frequency, with prayerful attention, and bind its sacred and blessed contents to our hearts. Let us with wonder reflect on what God has done for our souls, and how great our obligation is to him. Let us stir up ourselves to speak more frequently on the great things pertaining to Zion, and to stir up others. Let us reflect on our lukewarmness and languor in

in religion; bemoan our situation before God as in dust and ashes, praying with all prayer that he would abundantly shed abroad his love in our souls, enkindle our affections to a heavenly ardour, lift upon us the light of his countenance, and restore to us the joys of his quickening Spirit. Thus, my dear friend, let us be up and doing, with all our might; thus let us pray and faint not. And, O! may our effectual fervent prayers avail much.

With sentiments of esteem, and with my best wishes that the above observations may be instrumental to your quickening, comfort and growth in grace, I am, &c.

N—E.

THE CAVILLER ANSWERED.

“WHY doth he yet find fault, for who hath resisted his will?” This is a question put into the mouth of an objector against the absolute sovereignty and universal agency of God. In the chapter, containing this reply against God, the apostle clearly and fully maintains the sentiment, that God, by his determinate counsel and irresistible agency forms the moral characters of his creatures as he pleases. From the examples of Esau and Pharaoh, the apostle deduces this general inference, “Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.” Against this solemn doctrine a caviller is introduced with this criminating question, “Why doth he yet find fault,” &c.

Though the inspired penman puts the objector to silence with the consideration, that God has the same right to dispose of his creatures, that the potter has of his clay; yet it may not be improper to inquire into the reasons, why God condemns sinners for those exercises of heart, which were produced by his power. The question of the objector amounts to this; “Why am I blamed for doing what God before determined I should do?” For it will be easy to answer the question, “Why doth he yet find fault?” if it can only be shown why the sinner is blamed for doing those wicked actions, which were divinely foreordained. All will agree, that if the sinner really be blameable, God may justly find fault with him. That which shows the sinner to be in reality blameable, shows the righteousness of God in finding fault.

Why then are sinners blamed for acting as they do under the purpose and agency of God?

1. They are *not* blamed merely because they do not *wish* to have hearts different from what they possess. The blameworthiness of a wicked heart does not consist in the want of a wish to have a good heart. Admitting that the wicked never do desire, or wish to be otherwise, than they are; yet the want of this wish is not that, in which consists the criminality of their hard hearts. For the want of such a wish is a mere nothing, and possesses no qualities.

qualities. But though the sinner have ever so strong a wish to obtain a good heart; yet this wish can neither remove the impenitent heart, nor its ill desert. Whatever be the wish of the sinner about himself, he may still be a guilty, hell-deserving creature; and he most certainly is such, as long as his hard heart remains. For the ill desert of such a heart lies not in wishes distinct from the heart, nor in the want of them.

2. Nor are sinners to be blamed because they have power to possess good hearts. It must be admitted that a power to do wrong, or put forth unholy exercises, implies a power to do right, or put forth holy exercises. A man, who is capable of sinning, is capable of being holy. For it requires no more power to put forth a right exercise than a wrong one. Now, though impenitent sinners have power to repent, or to possess good hearts; yet this power is not that, which constitutes their criminality. For were this the case, penitent sinners, though perfectly holy, would be criminal; for they have *power* to be holy. And it is difficult to conceive why that which renders one being blameworthy, should not render another blameworthy also. Power simply, or capacity, is never an object of blame. Criminality does indeed always imply power; but it in no sense consists either in power or in the absence of it.

3. The criminality of a wicked heart does not consist in any supposed dependence, or independence of the sinner. It is a truth that sinners are absolutely dependent on God for that heart, which renders them worthy of punishment. But their dependence is not that, in which consists their criminality. This all will be ready to grant; and some will inquire how blame can consist with absolute dependence? To resolve this, let us suppose for a moment an impenitent sinner, who, as it respects his moral exercises, is absolutely independent; and then ask, in what consists the criminality of his hard heart? Will any say his criminality consists in his independence? If so, then had he put forth right instead of wrong exercises, he would still have been blameable, had he retained his independence; for independence is that by the supposition, in which his blameworthiness consists. But this is contradictory and absurd. The criminality of an independent sinner, therefore, consists in something entirely distinct from his independence. And since an independent sinner is not the more to be blamed for his independence; a dependent sinner is not the less to be blamed for his hard heart, though he is in the hands of God, as clay in the hands of the potter. Should the sinner, whose moral exercises are the production of divine power, instantly cease to be dependent, and become the cause of his own exercises; this would not render his impenitence the more criminal. For the criminality of an impenitent heart does in no sense consist

consist in the cause, which produces it, any more than the heat of fire and the malignity of a viper consist in their creator or cause.

It is now time to show, if possible,

4. Why the sinner is to be blamed for those exercises, which God causes him to put forth. That God does consider and treat sinners, as if they were to be blamed, is a fact; and that he will continue to treat many of them in this manner to eternity is a truth, plainly revealed in the Sacred Scriptures. But why is the dependent sinner to be blamed? Because he does that which is *wrong*. He does *evil*. He does that which is *unreasonable* and *unfit* in the nature of things. Every rational creature can readily perceive a fitness in loving God, who is good; and he can readily perceive an unfitness in neglecting or hating God. Every rational creature can perceive, that the happiness of the great whole is of more importance than the happiness of a small part. And accordingly he can perceive, that he ought to prize the happiness of the whole, more than that of a part. He can, therefore, feel that he is guilty in esteeming and loving an individual more than he does the universe of being beside. He can feel that his heart is not consistent with the dictates of his reason. The criminality of the sinner consists in the opposition of his heart to God. The creature, who has no relish, no love for the blessed God, is a proper object of divine disapprobation and abhorrence. Blameworthiness, or criminality, means a proper object of disapprobation. Every object is fitted for a peculiar kind of treatment, which would be unsuitable to render to an object essentially different. Fire is the proper object for one kind of treatment, and water for another. Poison is the proper object for one kind of treatment, and food for another. There would be no propriety in using fire and poison, like water and food. For this they are not fitted. The nature of things remaining the same, they must be applied to uses essentially different.

Holy creatures are the proper objects of a peculiar kind of treatment; and unholy creatures are the proper objects of a kind of treatment essentially different. If it be suitable to approve and delight in holy creatures, then it is suitable to disapprove and abhor unholy creatures. If holy beings ought to be made happy, unholy beings ought to be made miserable. Every rational being instantly perceives the propriety of treating essentially different objects in a manner essentially different. It is one of the plainest dictates of reason, that creatures ought to be applied to that use, and receive that treatment for which they are respectively fitted. Being blameable is sustaining a character, which is the proper object of dislike. The reason why the sinner is blamed, is because he does that which is *wrong*; his exercises are wicked and hateful. And the reason, why God finds fault with the sinner for doing those actions, which he causes him to do, is because,

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in doing those actions, the sinner does evil. Unless, therefore, the sinner can prove, that a hard, impenitent heart is not evil, and justly forbidden in the divine law, he can never prove that he is not a criminal, hell-deserving creature.

Hence it appears, that God will be forever amiable in expressing his abhorrence of sinners in their final and eternal ruin. Some sinners at present indulge the astonishing presumption to expect, that God will not destroy them, because it is under his agency that their hearts are hardened. But as well might the raging mad dog expect and claim to be caressed with all the fondness bestowed upon a good natured lap dog. As well might the envenomed serpent expect to be embraced with all the fondness which a parent bestows upon a beloved child, because he was not the cause of his venomous qualities. Though creatures are never the cause of the qualities, good or evil, which they possess; yet their qualities are what render them fit for their respective uses and final conditions. Is a person holy? then he is fitted to enjoy the employments of heaven. Is a person unholy? then he is fitted to be completely miserable in view of the divine character, which he dislikes.

Hence the situation of impenitent sinners is extremely alarming. They are fitted for perfect wretchedness. They are in the hands of a holy God; and it is awfully presumptuous for them to make their dependence a reason to hope for favour from a sovereign God, who forms vessels of wrath with the holy design of fitting them for destruction.

PHILALETHIOS.

A LETTER,

From a person on her death bed to a Missionary, dated March 5, 1805.

DEAR BROTHER IN CHRIST,

I AM yet alive, but am now brought so low, that I expect every day, and every hour to be the last. O I long for the summons to come. I long to depart and be with Christ, which is far better. My dear Lord has condescended to make all my bed in my sickness; but more especially within a month past he has dealt bountifully with me. My desires have been wonderfully drawn out for the enlargement of the dear Redeemer's kingdom; and at times the Lord has opened my mouth to warn poor sinners to flee from the wrath to come. O glorious, glorious plan of redemption! I feel a strong confidence that our blessed Lord will accomplish all the precious promises respecting the latter day glory of the church. O I can trust my dear Redeemer; if I had a thousand souls, I would give them all away to him. At times, I am so filled with the love of Christ, that my cup seems to be running over. I am
afraid

afraid of impatience; I fear I shall not be willing to wait the Lord's time. But for the most part, I have no will of my own, and I can bless the Lord that I have none. It rejoices me much to have a visit from any of the dear children of God. I feel my heart united to them. They appear the excellent of the earth. I greatly wish to have a happy sight of you once more; but if we never meet here, I trust we shall in glory, where we shall be free from all sin. O blessed freedom! I rejoice to hear that the Lord has blessed your labours on your late mission. May our glorious God make you a polished shaft to help build up Zion's cause. Go on, and preach the unfathomable riches of Christ, and may converts multiply like the drops of the morning dew. I pray God to keep you near himself, and make you bold in his cause. I do trust that he daily affords you his presence. Be not discouraged, though in the world you have tribulation, for in Jesus you will find peace. At times when I have met you at the throne of grace on Saturday evenings * I have enjoyed precious seasons, and oftentimes my prayers have been turned into praises. O that precious book, the Bible! *that* reveals a way of life and salvation for poor miserable sinners. I can call upon all to come, and taste that the Lord is indeed gracious: and that the doctrine of the cross is the best religion to live, and die by. Death has lost all his terrors. I can't be afraid to die; for if God casts me off he will be just, and what he does with me is just what I want: for I feel satisfied with whatever he does. I feel pleased to see my flesh decay. I trust I shall soon put off this body of death, as it is my daily burden.

Last evening I had a sweet refreshing season, after a severe fit of coughing. The 59th hymn of the 2d book was sung, "Glory to God that walks the sky," &c. I felt as if I longed to wing away to the holy mansions of my heavenly Father's house, where I could praise my blessed Saviour without interruption or sin.

"Clasp'd in my heavenly Father's arms,
I would forget my breath;
And lose my life among the charms
Of so divine a death."

But instead of singing myself away to everlasting bliss at that time, I was enabled as from the borders of eternity to plead with my dear grey headed mother and my poor brothers and sisters, to get an interest in Christ. And God, I trust, put words into my mouth, and enabled me to come near their consciences. O I should be willing to suffer any thing, if I could be the means of the salvation of one precious soul. But I can leave all creatures in the hands of God. Blessed be his name, he knows what to do with every thing. O it is sweet to leave all my cares with my heavenly Father.

* This alludes to a concert of prayer proposed to a number of professors; in which they were to retire at the same time in secret, on Saturday evenings, about sunset, and pray for the success of missionaries.

Father. O I love every body—I love the dear saints of God—but I love my dear Jesus better—He is my beloved, and he is my friend! As my outward man decays, my inward man is renewed day by day.

If you should receive this soon, I should be desirous of your writing to me; it possibly may reach here before my departure. In your letter, you desired me to write my daily exercises. But I have been so weak for the most part that I could not hold a pen. I have formerly written my first experiences, and some of my exercises afterwards. But O it is not for any of my righteousness that I am thus favoured, for the best of my performances are but filthy rags. All my dependence is upon the atoning blood of my crucified Redeemer. I shall be satisfied when I awake in his likeness. O I am highly favoured—many of God's dear children are detained here many more years than I am—But my blessed Jesus seems to be about to take me to himself—and I can leave the world with these soul refreshing words of Dr. WATTS.

“O blessed power! O glorious day!

What a large victory shall ensue,

And converts, who thy grace obey,

Exceed the drops of morning dew.”

Fare well, dear brother, till we meet in the kingdom of our Lord and Saviour Jesus Christ, to sing the song of Moses and the Lamb. Receive this as a token of love from your dying friend.

OBSERVATIONS.

The person, who indited the above letter, was actually on her death bed when it was written; although she lived two months afterwards. She died of a lingering consumption. She was a single person, not far from 30, when she died. She made profession of religion when she was not far from 20 years old. I saw her some time after this letter was written, she was then able to converse, though but feebly. Her countenance seemed to shine with a kind of heavenly lustre, which no doubt was occasioned by those inward joys that supported her soul, amidst the declines of an enfeebled dying body. Her conversation breathed the same spiritual strain, that is visible in the letter, and I am informed from good authority, that the same sweet, gospel temper continued, with but very little intermission till she breathed her last. How ought the gospel to be prized, that can afford such supports in a dying moment? What an account must those have to give up to God that *despise* and *reject* it? How are the dissipated slaves to vice, and the boasting infidels to be pitied with all the false glare of visionary pleasures! Where will they flee for support in a dying hour? Can their worn-out enjoyments, or their unbelieving principles give them such comforts upon a death bed? Why then should the poor prodigal *Lorenzo* cry out in the ravings of despair, upon *his* death bed

bed, at hearing the clock strike. "O time, time! It is just thou shouldst oft strike thy murderer to the heart!" and why should Voltaire, when drawing near his last, say to his physician, "I will give you half my fortune, if you will lengthen my life a while longer: if not, I must go to the devil!" Do these things sound like the language of the dying Christian? *O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united! For the hail shall sweep away their refuge of lies, and the waters shall overflow their hiding place.*

"Should all the forms that men devise
Assault my faith with treach'rous art,
I'd call them vanity and lies,
And bind the gospel to my heart."

Selections.

EMINENT WITNESSES TO EXPERIMENTAL RELIGION.

(Continued from p. 384.)

NO. XXII. BULSTRODE WHITELOCKE, ESQ.*

Born A. D. 1605. Died 1675-6.

THIS gentleman was a great lawyer, a great statesman, and a great parliamentary orator. In short, he was a man "of considerable learning, and endowed with many valuable qualities." Mr. Kimber calls him "a gentleman of great judgment and temper, who filled some of the highest posts under the usurpation; always humane, candid, and ingenuous; and after having been twenty years upon the public stage, passed the last fifteen of his life in privacy and retirement."

In examining the essays of commissioner Whitelocke (as he is commonly called) I was pleased to find him so early, and so able an advocate for toleration. "The variety of opinions (says he) ought to be looked upon as an argument only of *diversity of operations*, while the *Spirit* is the *same*; and that another man believes not so well as I [do], is only an argument that I have a better and clearer illumination than he and this is no cause for me to persecute him, but rather that he be indulged."†

In his retirement from the world, being visited by a friend, he expressed himself as follows:

"I have ever thought there has been [but] one true religion in the world, and that is the work of the Spirit of God in the hearts and souls of men. There have been, indeed, divers forms and shapes of things, through the many dispensations of God to
No. 11. Vol. IV. E & C men,

* Bio. Brit.

† Essays, p. 47.

men, answerable to his own wise ends, in reference to the low and uncertain state of man in the world. The old world had the Spirit of God, and the new world has the same Spirit, both Jew and Gentile, and it strives with all: and they who have been led by it, have been the good people in every dispensation of God to the world, and I myself must say, that *I have felt it from a child*, to convince me of my evil and vanity, and it has often given me a true measure of this poor world, and some taste of divine things; and it is my grief, that I did not more early apply my soul to it: for I can say, since my retirement from the greatness and hurries of the world, I have felt something of the work and comfort of it, and that it is both ready and able to instruct and lead, and preserve those who will humbly and sincerely hearken to it. So that my religion is, the good Spirit of God in my heart; I mean, what that has wrought in me and for me.”*

NO. XXIII.

WILMOT, EARL OF ROCHESTER.†

Died A. D. 1680.

HONOURABLY descended, liberally educated, and endowed with very quick natural parts, this nobleman dedicated all his talents, natural and acquired, to the service of vice and atheism: yet it pleased God in him to give an eminent example of the riches of his mercy to repenting sinners.

Some particulars of his experience, as related by himself, are too extraordinary to be omitted.

On his journey into the west of England, some time before his last illness, it appears he had been arguing, with uncommon zeal and earnestness, against God and religion; like Saul, however, he found it “hard to kick against the pricks;” and suffered much from his own conscience on this occasion.

One day, at an atheistical meeting, at the house of a person of quality, he undertook to be the principal champion of impiety, and received the applauses of the whole company: but here again his conscience reproached him, and he exclaimed to himself, “Good God! that a man who walks upright, who sees the wonderful works of God, and has the use of his senses and reason, should use them to the defying of his Creator!”

These successive convictions, however, gradually wore off; and it was not till his last and fatal illness, that he appears to have been savingly convinced, and truly converted. Then he saw the “exceeding sinfulness of sin,” and learned the true value of the atonement, on which were his hopes of pardon founded. “Shall the

* Quoted, *Power of Religion upon the mind*, p. 33, 4.

† Life by Burnett, and Funeral Sermon by Parsons.

the joys of heaven," exclaimed he, "be conferred on me? O mighty Saviour, never, but through thy infinite love and satisfaction! O never, but by the purchase of thy blood!"

The Scriptures, which had so often been the subject of his ridicule, now appeared extremely beautiful. Those apparent inconsistencies, which his corrupt mind had been used to magnify, now vanished, as he found them to be the power of God to his salvation.

Two considerable proofs of the soundness of his conversion, were the zeal and fidelity with which he reprov'd his old companions in sin; and his earnest desire for the destruction of his obscene and profane writings.

The following instrument of his recantation very properly exhibits the true character of his conversion.

"For the benefit of all those whom I may have drawn into sin by my example and encouragement, I leave to the world this my last declaration, which I deliver in the presence of the great God, who knows the secrets of all hearts, and before whom I am preparing to be judged, that from the bottom of my soul I detest and abhor the whole course of my former wicked life: that I think I can never sufficiently admire the goodness of God, who has given me a true sense of my pernicious opinions and vile practices; by which I have hitherto lived without hope and without God in the world; have been an open enemy to Jesus Christ, doing the utmost despite to the Holy Spirit of grace; and that the greatest testimony of my charity to such is, to warn them in the name of God, and as they regard the welfare of their immortal souls, no more to deny his being or his providence, or despise his goodness; no more to make a mock of sin, or condemn the pure and excellent religion of my ever blessed Redeemer, through whose merits alone, I, one of the greatest of sinners, do yet hope for mercy and forgiveness. Amen.

J. ROCHESTER."

Delivered and signed in the presence of

ANN ROCHESTER,

R. PARSONS.

Indeed the death of this nobleman forms a perfect and happy contrast to his former life, in almost every particular: and his last days were as full of holy rapture, as his former ones had been of atheism and impiety. "I shall now die: (said he, three or four days before his end) I shall now die! but O! what unspeakable glories do I see! What joys, beyond thought or expression, am I sensible of! I am assured of God's mercy to me, through Jesus Christ. O how I long to die, and be with my Saviour!"

Thus where sin so eminently abounded, grace yet super-abounded more.

(*To be continued.*)

SIN

SIN, NO TRIFLE.

WHAT a strange world is this in which we live ! The Prince of Light and the prince of darkness—good men and bad men—holiness and sin—all are made objects of sport and ridicule. However, it is dangerous folly to jest with serious things ; and Solomon teaches, that they are ‘fools’ who ‘make a mock at sin.’ Here we see children doing mischief and then laughing at it, in which alas ! they are often encouraged by ungodly parents : *there*, the drunkard boasts of his excesses—the debauchee, of the number of his victims, and the gamester, of the fruits of his art and deceit. Thus many, at every period of life, glory in their shame !

Reader, we entreat thee to weigh well the following considerations :

1. He who laughs at sin, laughs while God frowns. *God is angry with the wicked every day.* What is it that excites his anger ? What is that by which his Spirit is vexed and grieved ? What is that which occasions the sword of vengeance to hang over the heads of sinners ? “*The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men.*” And if the wrath of a king be as the roaring of a lion, how dreadful must be the wrath of the Almighty God !

2. He who makes light of sin, makes light of the miseries of all mankind. We live in a vale of tears, in which prisons and hospitals, and innumerable other receptacles of wo impress the solemn truth, that *the misery of man is great upon him.*

Ah ! little think the gay licentious proud,
Whom pleasure, power, and affluence surround :
They, who their thoughtless hours in giddy mirth,
And wanton, often cruel riot, waste ;
Ah little think they while they dance along,
How many feel, this very moment, death,
And all the sad variety of pain !

THOMSON.

3. To sport with sin, is to sport with death. For sin entered into the world, and death followed sin. And death has made this world like Golgotha, a place of skulls—not a fit place then for profane merriment. If all the bones of all the dead were collected into one vast pile, and Jehu should ask, *Who slew all these ?* The answer must be, Sin slew them all.

Death stands between eternity and time
With open jaws—on such a narrow bridge,
That none can pass but must become his prey.

4. For a man to laugh at sin, is to laugh when he ought to mourn. Will any one make sport with his own disease ? Sin is a disease. It is poisonous—it is fatal too, unless the balm of Gilead,
(the

(the blood of Christ) be applied in time. Sin produces guilt and shame. When a man laughs at his sin, he laughs at the fraud by which he has cheated himself. His conduct is not less absurd than wicked. 'Tis the folly of a fool laughing at his own folly.

5. To make light of sin, is to make light of the pains of hell. For sin opened the bottomless pit. Sin is the parent of the worm that dieth not. Sin kindled the flames which shall never be quenched. Sin leads to the place of *weeping and wailing and gnashing of teeth*.

O careless, thoughtless sinner! Is it a light thing to fall into the hands of the living God—to feel the weight of his curse—to dwell with everlasting burnings? Canst thou expect to enjoy sinful mirth with jovial companions in hell, from whence *the smoke of their torment ascendeth up forever and ever*? Consider this, ye that forget God, lest he tear you in pieces, and there be none to deliver. Consider this before the great day of his wrath is come. Think on your ways and turn your feet to his testimonies. In those testimonies you will find a Saviour revealed. His name is JESUS.

6. To sport with sin, is to sport with the sorrows of Jesus. And this, considering the dignity of the person of Christ, is the most solemn and awful consideration that can be suggested. It were less guilty to sport with fellow-creatures than with the Son of God. Never did any person suffer so much from contempt as Jesus did. He was blindfolded and buffeted, and in the grossest manner insulted by the rabble in the high priest's hall. *Then did they spit in his face*. Herod and his men of war set Jesus at nought. In mockery, he was invested with a purple robe. A reed was put into his hand for a sceptre, to ridicule his pretensions to a kingdom. And when he was lifted upon the cross they mocked the pangs in which he died. Passing strangers wagged their heads, and said, *If thou be the Son of God, come down from the cross*. The chief priests, scribes and elders said with bitter sarcasm, *He saved others—himself he cannot save*. And even the thieves, who were crucified with him, *cast the same in his teeth*.

And can you, O wanton sinner, join your voice to theirs, to insult him; can you trifle with Jesus, and make light of his prayers, his tears, and groans and bloody sweat in the garden of agony, the severity of the scourge, and the torture of the crown of thorns? O be persuaded to trace his footsteps to Calvary. There stand and gaze, pause and ponder. If at such a place, with such a scene, you can trifle, what would angels think? "More struck with grief or wonder, who can tell?"

Around the bloody tree they press'd with strong desire,
That wond'rous sight to see, the Lord of life expire!
And could their eyes have known a tear,
In sad surprise had dropt it there.

DONDRIDGE.

Let our readers, young ones especially, be persuaded to commit to memory the following lines, which express, in an agreeable manner,

ner, the substance of the preceding remarks, and which, by the blessing of God, will well repay the trouble it may cost them :

Who laughs at sin, laughs at his Maker's frowns,
Laughs at the sword of vengeance o'er his head ;
Laughs at the great Redeemer's tears and wounds,
Who but for sin had never wept or bled.
Who laughs at sin, laughs at the numerous woes
Which have this guilty world so oft beset :
Laughs at the whole creation's groans, and throes,
At all the spoils of death, and pains of hell.
Who laughs at sin, laughs at his own disease,
Welcomes approaching torments with his smiles,
Dares at his soul's expense his fancy please,
Affronts his God—himself of bliss beguiles.
Who laughs at sin, sports with his guilt and shame,
Laughs at the errors of his senseless mind ;
For so absurd a fool there wants a name,
Expressive of a folly so refin'd.

JOS. STENNETT.

A WORD TO DESPONDING CHRISTIANS.

To the Editor of the London Evangelical Magazine.

SIR,

NO small number of those who profess faith in our Lord Jesus Christ are continually perplexed with the most anxious solicitude about their own salvation ; and yet, from various considerations, are averse freely to disclose their distress to any. I am bound, by the remembrance of the Lord's special goodness to me, to say what I can for their relief. I stand, as it were, on the opposite bank of a dangerous river, which I have lately passed, and wish to point my fellow-travellers to the means by which I escaped, that none of them may be carried down the stream.

Brethren, I was long the subject of despair. I considered myself a cast-away. I condemned myself to destruction, as I thought, upon the most rational principles : I turned and tortured Scripture to give force to my conclusions. I saw a propriety in God's confirming the sentence I passed against myself. I did not see how he could act differently from the plan I had formed in my own mind. Finding the charge brought against antediluvian sinners peculiarly applicable to me, I looked forward to similar destruction ; yea, I expected a more awful condemnation, as I had enjoyed a clearer revelation of mercy and grace through Jesus Christ, which, instead of improving, I had slighted and abused. All this was bad, and pride was at the bottom. *Unbelief*, my greatest sin, remained undiscovered.

Did we always know and perceive the glory, the grace, the sympathy, the good will, and the ability of Jesus, we should always believe, and always rejoice. But such is the darkness which seizes the mind in consequence of sin, that we become blind to our privileges, and deaf to the testimony of God. No wonder, therefore,

fore, our heart becomes harder. Sin is very deceitful both in its rise and progress. We are often insensible to its inroads, and sometimes materially damaged before we are aware. The moment our attention is drawn to it, we are startled, discouraged, depressed. We endeavour to better or alter the matter, struggling like a bird in the snare of the fowler. Our exertions and resolutions prove ineffectual; the disappointment produces a melancholy gloom in our mind, which frequently proves the parent of despair. But did we perceive or believe the doctrine of Christ, all these evils would flee away. If we really believe that Jesus died and rose again, in the light in which God hath declared these truths—if we believe that God is in Christ *reconciling* the world to himself, not imputing to men their trespasses, we should see it most reasonable to hope in such a God; we should shudder at the thought of his being a hard master; our despairing apprehensions would instantly vanish, and our hearts be disposed to rejoice with joy unspeakable and full of glory. But we are, by nature, so strongly inclined to atone for our own guilt, or, at least, to make some compensation, that we think we cannot be so uncivil to God as to take salvation for nothing—we cannot, because we will not, submit to the idea of having nothing to do but to credit a report, or believe a testimony. Even in this state we may be very orthodox in our professions, and be crying down our own conduct in others. The human heart is deceitful above all things, and desperately wicked; who, but God, can know it?

I confess that ever since Jesus met with me, the temptation to doubt my safety seldom enters my mind; that point appears settled to my own satisfaction; but, notwithstanding this, I have, and do, walk through many days of darkness. Some may say, What are you in darkness about? I answer, At one time, I perceive such dignity, excellence, and glory in Christ, as manifested in the Scriptures, that my mind is stayed upon him with fixed wonder. The light eclipses the glory of every thing earthly. Thus beholding, as in a glass, his glory, I *feel* myself so far *changed into his image*. Sin is subdued, and sorrow of every kind is banished. With the Ethiopian traveller, I go on my way rejoicing. At another time I am so sunk in insensibility, that though I have no doubt but Jesus is alive, and ever liveth, that he is glorious beyond conception, and that I shall soon see all this glory; yet for the present, the whole is obscured; clouds and darkness so surround his throne, that these matters of belief are not powerfully engaging to my mind. I have no doubt but the moment my perceiving power is restored by my gracious Lord, I shall that instant be filled with joy unspeakable and full of glory.

I believe no one supposes that the glory of Christ struck Peter so forcibly in the high priest's hall, as upon the mount of transfiguration; yet had Peter viewed Christ by faith, taking in his whole character,

character, he would have seen as much real glory in him—as much to excite admiration and wonder upon *this*, as upon the former occasion. But, alas! sin, in Peter's mind, had obscured the majesty and glory of Immanuel from his view. This, however, the Lord in his own time completely swept away. Then he boldly confessed Jesus before kings, though at equal hazard of his life. The righteous in every age have had the courage of lions when they evidently perceived the glory, and felt the presence of their Lord. As this abated, cowardice commenced! I think we have the unanimous suffrage of the saints to the truth of this assertion; and do we not feel the fact in our own experience?

Sin gains no advantage over me, so long as I am kept dependent on Jesus and the Sanctifier; but the moment I commence a warfare distinct from them, sin rages, my efforts are baffled, and my mind thronged with vile usurpers. When I begin to bemoan my case, I conceive Jesus saying, "Why did you relinquish dependence upon me? Wherefore took you the management of your mind into your own hand? Doth not my word say, Cast thy burden on the Lord, and he shall sustain thee? Neglecting this, how could you stand?" Now, I am ashamed in reviewing my conduct in the presence of Jesus. I stand convicted of the most consummate folly, and unscriptural behaviour. My mind recurs to the atonement of Jesus. I perceive God reconciled through the death of his Son. His friendship I dare not doubt. Peace sounds in my ears, through the blood of his cross. I repent of my ways—I return unto the Lord—I resolve in his strength to sin no more. Now I feel ready for every good work. If he demands my substance, he is welcome to it all; if my service, I *run* to give it him. If he chooses to try me with suffering, I have no objection; if with death, I open my breast to the blow.

My hours and years, Sir, are filled with this sort of variety. My warfare is known only to God and myself. When in his providence it seems necessary and proper to open a leaf of it to a friend, I do it frankly. A hope that this paper may afford a useful hint to some fellow-traveller, is my only motive for sending it to you. I am a living instance of the patience of God with vile sinners: that his love is incomprehensible, and that no man out of hell should despair of mercy. I had once every thing in my character which seemed necessary to constitute a hopeless condition; but I *now* see, that the thoughts and ways of God are not such as most men suppose—that there is a mercy and grace in him which no man nor angel can fully describe, but which will be a fund for their contemplation and wonder through eternity.

That the Lord may enlighten the minds, comfort the hearts, and increase the faith of such as are cast down, is the present and daily prayer of, Sir, Your sincere servant,

HEMAN.

THE EFFECTS OF CHRISTIAN TRUTHS.

MESSRS. EDITORS,

If you think the following Extract from the Journal of the Reverend David Brainerd, Missionary among the Indians, worthy of a place in your Magazine, please to insert it.

I HAVE sometimes formerly in reading the apostle's discourse to Cornelius (Acts x.) admired to see him so quickly introduce the Lord Jesus Christ into his sermon, and so entirely dwell upon him through the whole of it, observing him in this point very widely to differ from many of our *modern preachers*. But latterly this has not seemed strange, since Christ has appeared to be the *substance* of the gospel, and the *centre* in which the several lines of divine revelation meet; although I am still sensible there are many things, necessary to be spoken to persons under pagan darkness, in order to make way for a proper introduction of the name of Christ and his undertaking in behalf of fallen man.

'Tis worthy of remark, that numbers of these people are brought to a strict compliance with the rules of *morality* and *sobriety*, and a conscientious performance of the *external duties* of Christianity, by the *internal* power and influence of divine truths (the peculiar doctrines of grace) upon their minds: without their having these *moral duties* frequently repeated and inculcated upon them, and the contrary vices particularly exposed and spoken against. What has been the general *strain* and *drift* of my preaching among these Indians; what were the truths I principally insisted upon, and how I was influenced and enabled to dwell from time to time upon the peculiar doctrines of grace, I have already observed in the preceding remark. Those doctrines, which had the most direct tendency to humble the *fallen* creature; to show him the misery of his *natural* state; to bring him down to the foot of *sovereign mercy*; and to exalt the great Redeemer, discover his transcendent excellency and infinite preciousness, and so to recommend him to the sinner's acceptance; were the subject matter of what was delivered to them in public and private, and from time to time repeated and inculcated upon them.

God was pleased to give these divine truths such a powerful influence upon the minds of these people, and so to bless them for the effectual awakening of numbers of them, that their lives were quickly reformed, without my insisting upon the *precepts of morality*, and spending time in repeated harangues upon *external duties*. There was indeed no room for any kind of discourses, but those that respected the *essentials* of religion, and the *experimental* know-
No. 11. Vol. IV. F f f edge

ledge of divine things, while there were so many inquiring daily, not how they should regulate their *external* conduct (for that, persons who are honestly disposed to comply with duty, when known, may in ordinary cases be easily satisfied about) but how they should escape from the wrath they feared and felt a desert of,—obtain an *effectual change of heart*,—get an interest in *Christ*,—and come to the enjoyment of eternal blessedness. So that my *great work* still was to lead them into a further view of their *utter undoneness* in themselves, the total depravity and corruption of their hearts; that there was no manner of goodness in them; no good disposition and desires; no love to God nor delight in his commands; but on the contrary hatred, enmity, and all manner of wickedness reigning in them. And at the same time to open to them the glorious and complete remedy provided in Christ for helpless, perishing sinners, and offered freely to those who have no goodness of their own, no *works of righteousness which they have done* to recommend them to God.

This was the *continued strain* of my preaching! *This* my great concern, and constant endeavour *so* to enlighten the mind, as thereby duly to affect the *heart*, and, as far as possible, give persons a *sense and feeling* of these precious and important doctrines of grace; at least so far as means might conduce to it. And these were the doctrines, *this* the method of preaching which were blessed of God for the awakening, and, I trust, for the saving conversion of numbers of souls,—and which were made the means of producing a remarkable reformation among the hearers in general.

When these truths were felt *at heart*, there was no vice unreformed—no external duty neglected. Drunkenness, the darling vice, was broken off from, and scarce an instance of it known among my hearers for months together. The abusive practice of *husbands and wives* in putting away each other, and taking others in their stead, was quickly reformed; so that there are three or four couple, who have voluntarily dismissed those they had wrongfully taken, and now live together again in love and peace. The same might be said of all other vicious practices. The reformation was general; and all springing from the *internal* influence of divine truths on their hearts; and not from any *external* restraints, or because they had heard these vices particularly exposed, and repeatedly spoken against. For some of them I never so much as mentioned; particularly that of the parting of men and their wives, till some, having their conscience awakened by God's word, came and of their own accord, confessed themselves guilty in that respect. And when I did at any time mention their wicked practices, and the sins they were guilty of contrary to the *light of nature*, it was not with design, nor indeed with any hope of working an effectual reformation in their external manners.

manners by this means; for I knew that while the *tree* remained *corrupt* the *fruit* would *naturally* be so; but with design to lead them, by observing the wickedness of their *lives*, to a view of the corruption of their *hearts*, and so to convince them of the necessity of a renovation of nature, and to excite them with utmost diligence, to seek after that great change, which if once obtained, I was sensible, would of course produce a reformation of external manners in every respect.

As all vice was reformed upon their *feeling* the power of these truths upon their hearts, so the *external* duties of Christianity were complied with, and conscientiously performed from the same *internal* influence; family prayer set up and constantly maintained, unless among some few more lately come, who had felt little of this divine influence. This duty constantly performed even in some families where there were none but females, and scarce a prayerless person to be found among near an hundred of them. The Lord's day seriously and religiously observed, and care taken by parents to keep their children orderly upon that sacred day, &c. And *this*, not because I had driven them to the performance of these duties by a frequent inculcating of them, but because they had *felt* the power of God's word upon their hearts—were made sensible of their sin and misery, and thence could not but pray, and comply with every thing they knew was duty, from what they felt *within* themselves. When their hearts were touched with a sense of their eternal concerns, they could pray with great freedom as well as fervency, without being at the trouble first to learn *set forms* for that purpose. And some of them, who were suddenly awakened at their first coming among us, were brought to pray and cry for mercy with utmost importunity, without ever being instructed in the duty of prayer, or so much as once directed to a performance of it.

The happy effects of these peculiar doctrines of grace, which I have so much insisted upon with this people, plainly discover, even to demonstration, that instead of opening a door to licentiousness, (as many vainly imagine and slanderously insinuate) they have a direct contrary tendency; so that a close application, a *sense* and *feeling* of them, will have the most powerful influence toward the renovation and *effectual* reformation both of heart and life.

Happy experience, as well as the word of God and the example of Christ and his apostles, has taught me that *that* method of preaching, which is best suited to awaken in mankind a sense and lively apprehension of their depravity and misery in a *fallen state*—to excite them earnestly to seek after a change of heart, and to *fly for refuge* to free and sovereign grace in Christ, as the only *hope set before them*, is like to be most *successful* toward the reformation of their external conduct. I have found that close addresses and
solemn

solemn applications of divine truth to the conscience, tend directly to strike death to the root of all vice, while smooth and plausible harangues upon *moral virtues* and *external duties*, at best, are like to do no more than lop off the branches of corruption, while the *root* of all vice remains still untouched.

A view of the blessed effect of honest endeavours to bring home divine truths to the conscience, and duly to affect the heart with them, has often minded me of those words of our Lord, (which I have thought might be a proper exhortation for ministers in respect of their treating with others, as well as for persons in general with regard to themselves) *cleanse first the inside of the cup and platter, that the outside may be clean also*.—Cleanse, says he, the inside, *that* the outside may be clean. The only effectual way to have the outside clean, is to begin with *what is within*; and if the fountain be purified, the streams will *naturally* be pure. And most certain it is, if we can awaken in sinners a lively sense of their *inward* pollution and depravity, their need of a change of heart, and so engage them to seek after *inward* cleansing, their *external* defilement will *naturally* be cleansed; their vicious ways of *course* be reformed, and their conversation and behaviour become regular.

TO THE SPECTATOR OF A FUNERAL.

THE writer of these pages addresses you in the language of Jesus Christ the saviour: *What went ye out for to see?* It is evident to an attentive observer, that many assemblies in a burying-ground are very much like that at Ephesus, the greater part of which *knew not wherefore they were come together*. However, a coffin, a shroud, a corpse, and a grave are solemn things, and a public funeral is well adapted to convey public instruction.

Shall I repeat the question? *What went ye out for to see?* Pause, and reflect! Were you influenced merely by curiosity? Or did you go to sympathize with the mourners? Or was it to hear what the minister had to say, and to gain the most important advantages to your own soul?

Perhaps you went to sympathize with the mourners. They have lost a near relative—you knew him well—you felt the stroke of his death, and went to shew the last token of respect—to take your last farewell. As you rejoiced with them, when they rejoiced, so now you weep, when they weep. *Your* tears become *you*, and your sorrow is just. This tender overflowing of the soul, humanity requires, reason approves, and divine revelation sanctions. At the grave of his friend Lazarus, *Jesus wept*.

But remember, human affection may operate powerfully, like instinct, where true religion does not exist. Tenderness and compassion are wrought into the constitution of many, who are absolutely

lutely destitute of true virtue. Many a one has mourned and wept at the grave of a neighbour, or a friend, who is yet a stranger to those Christian affections which exalt man to his highest dignity on earth.

“A Christian is the highest style of man.”

Love to man is of little worth, unless it arise from love to God.

It may be, you will say you went on purpose to hear the minister, and to observe diligently what he said. Very well: This was highly proper and becoming. You saw the poor body “committed to the ground, earth to earth, ashes to ashes, dust to dust!” Standing on the border of the grave “midst skulls and coffins, epitaphs, and worms,” you had a fine opportunity of contemplating the shortness of life, the vanity, insufficiency, and uncertainty, of all which this world has to bestow. Riches, honours, pleasures—all are vanity. Consider death as the wages of sin, and frequently meditate on the truth and justice of the original threatening. “In the day thou eatest of the forbidden tree thou shalt surely die.” God spoke to Adam as the root and representative of all his posterity. We are involved in the consequences of his sin, and have ourselves done deeds worthy of death. It is, therefore, righteously appointed unto all men once to die; and nothing but the mercy of God flowing through the mediation of Jesus Christ, can save us from *eternal death*. Labour to realize frequently the common circumstances of death. Your breath failing, your throat rattling, your eyes with a dim cloud, and your hands with a damp sweat upon them, and your weeping friends no longer able to retain you with them. Set before the eyes of your mind the glorious grace of God in sending his Son into the world, the second man, the Lord from heaven, who has graciously said, I am the resurrection and the life.

And now, friendly reader, let me ask whether you did ever gain any important advantage to your own soul by attending those solemn scenes? Your soul—your immortal soul is precious, in the view of every good man; shall it not be precious in your own eyes? *The fashion of this world passeth away. O be not deceived. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away.*” Alas!

“All men think all men mortal but themselves.”

YOUNG.

———Fools that we are,
Never to think of death and of ourselves
At the same time. As if to learn to die
Were no concern of ours.

BLAIR.

Let not these remarks of the poets be verified in you. Be assured that religion is a personal concern.

That awful day will surely come,
The appointed hour makes haste,
When I must stand before my Judge,
And pass the solemn test.

WATTS.

Do

Do you shudder at the darkness and worms of the grave? O be persuaded to trust your soul in the hands of the Lord Jesus Christ. He will take care of it. He is able to keep that which you commit to him against the great day of final decision. In that great day, when he shall place all his sheep at his right hand, may your soul and mine be included in the number! The Lord grant unto us that we may find mercy of the Lord in that day!

LETTER TO A CHRISTIAN FRIEND.

My dear Friend and Brother in Christ,

MY last being so long unanswered, I had almost concluded that you had done with me; but eternal thanks to the God of all my mercies, that he hath put it in your heart to write me a line, which, I assure you, hath been a means of comforting my soul. In one part of your kind letter, you are complaining of a cold heart towards God: and here, my brother (if I may be permitted to call you brother) I can sincerely sympathize with you; for surely my heart with respect to its motions God-ward, is a rock for hardness, and ice for coldness: So that, had it not been for the everlasting, unchangeable love of a covenant God—had it not been for his long-suffering grace and mercy in Christ Jesus, I must have been driven from his feet, to have dwelt with the despisers of his name. I often think that if I had been treated with such ingratitude by one of my fellows, as that with which I have treated my God, I could not have borne the sight of the wretch; but as high as the heavens are above the earth, so high are my thoughts above your thoughts, & my ways above your ways, saith Jehovah. Hear what our dear Lord says concerning his backsliding Ephraim of old, I have seen his ways, and—will destroy him? No; I have seen his ways, and will heal him. O blessed be God! that there is at Jerusalem, by the sheep-market, a *pool*, and that too for *the healing of the sick*; so that

If sickness remov'd return and remain,
This pool may be tried again and again.

O to be enabled, by a renewed act of faith, to plunge into this fountain opened for sin and uncleanness! But if you should have any objection to plunging, it will suffice that our souls are sprinkled with the atoning blood of the paschal Lamb, and then the destroying angel shall not hurt us. I had, last Wednesday evening, an opportunity of hearing a dear, eminent servant of God, whose soul seemed much alive, preach from these words, "Wilt thou be made whole?" I hope I was enabled to answer the question, by saying, Dearest Lord, it is ALL I want, for I find myself wounded by sin! And is it not a source of comfort, that whosoever step-

peth

peth in shall be made whole, whatsoever be his disease ! Blessed, forever blessed be our God, for these WHOSOEVERS and WHATSOEVER ! had it not been for THESE, I know not what would have become of me by this time ; for I find I am as much beholding to the Lord for these general passages as ever. I find the necessity of coming, as at the first, a poor, helpless sinner, and casting myself at the Redeemer's feet with a—"Peradventure the Lord may be gracious." By this time, perhaps, you may be a little able to judge how I go on, which is a part of your request : You see it is in a poor, hobbling manner ; and, indeed, what can you expect from a poor cripple, a mere Mephibosheth, lame on both feet ? But it is a mercy (let me praise the Master for it !) that he hath provided me crutches, and hath promised to lead me himself, and hath ordered me to be brought to his table. Truly I must say, with my fellow cripple of old, "What is thy servant, that thou shouldest look on such a dead dog as I am ?"

I am glad to hear nothing amiss concerning your body ; but as to your soul, I cannot but think and pray for you, being myself in much the same circumstances. Desiring an interest in your prayers, I remain yours, most affectionately,

S. M.

L. Evan. Mag.

A LETTER FROM THE REV. J. HERVEY, WHEN ON A BED OF SICKNESS, TO A FRIEND.

MY health is continually upon the decline, and the springs of life are all relaxing. My age is removed, and departed from me as a shepherd's tent. Medicine is baffled ; and my physician, Dr. Stonehouse, who is a dear friend to his patient, and a lover of the Lord Jesus, pities, but cannot succour me.

Now I apprehend myself near the close of life, and stand, as it were, on the brink of the grave, with eternity full in my view, perhaps my dear friend would be willing to know my sentiments in this awful situation ; at such a juncture the mind is most unprejudiced, and the judgment not so liable to be dazzled by the glitter of worldly objects.

I have been too fond of reading every thing valuable and elegant that has been penned in our language, and been peculiarly charmed with the historians, orators, and poets of antiquity ; but were I to renew my studies, I would take leave of those accomplished trifles ; I would resign the delights of modern wits, amusement and eloquence, and devote my attention to the Scriptures of truth. I would sit with much greater assiduity at my Divine Master's feet, and desire to know nothing but Jesus Christ, and him crucified.

RELIGIOUS

Religious Intelligence.

[Extracted from the London Evangelical Magazine.]

LONDON MISSIONARY SOCIETY.

ON Thursday evening, Jan. 8, 1807, Mr. Robert Morrison, Mr. William Gordon, and Mr. Richard Lee (who had been students at Gosport) were publicly set apart to the office of Christian missionaries, at the Scots' church, Swallow Street. The service was introduced by Mr. Townsend, with prayer, reading the Scriptures, and exhortation. Several questions were proposed to each by Mr. Burder; and a profession of the great doctrines which they are to teach the heathen was made by them. After which, solemn prayer was offered to God on their behalf by Mr. Waugh, accompanied by imposition of hands. Mr. Nicol then delivered to the missionaries a serious and affectionate charge, grounded on Acts xx. 17—27; and Mr. Buck concluded by prayer.

These young men are intended to labour in the east. Mr. Gordon and Mr. Lee are to join Messrs. Cran and Desgranges, at Vizigapatam, in India. Mr. Morrison goes to China, with a particular view to the translation of the Sacred Scriptures into the language of that empire, for which he has long been preparing, with the assistance of a native of China. They expect to sail immediately in the *Remittance*, an American vessel, to New York, and from thence to the places of their destination.

BRITISH NAVY.

It is with peculiar pleasure we insert the following Extract of a Letter from the pious Chaplain of a Man of War, to a Gentleman at Gosport, intimating the power and grace of God manifested towards our brave Seamen:

"Off Cadiz, Nov. 26, 1806.

"My dear Friend,

"A fleet for England found us in the night, and is just going away.

I have only time to tell you that the work of God seems to prosper.

"Many are under convictions;—some, I trust, are converted. I preach every night; and am obliged to have a private meeting afterwards with those who wish to speak about their souls. But my own health is suffering much, nor shall I probably be able long to bear it. The ship is like a tabernacle; and really there is much external reformation. Capt. ——— raises no objection. I have near 100 hearers every night at 6 o'clock. How unworthy am I! Pray for us!"

AMERICA.

A Letter from Peter Kluge, Missionary among the Delawares, on the River Wabash, to G. H. Loskiel, at Bethlehem, Pennsylvania, April 1, 1806.

"Dear Brother,

"SINCE my last, our situation here has become more precarious than ever; and indeed we have been in such perplexity and distress, that we have never before experienced any thing like it.

"In February last, all the Indians in this district were summoned by their teachers, or lying prophets, to assemble on the Woapikamikunk, to hear the foolish stories, fabricated by these emissaries of Satan, of pretended visions and revelations received from God. Among these teachers was a Shawano, an arch-impostor. He was considered as the principal among them, as he gave out that he was able to discover hidden mysteries. The Delaware tribe received him with great cordiality; and resolved to hold a grand council, to root out all witchcraft and poison-mixing (which, according to their superstitious notions, existed among them) and by fire to extort confession from all such as he should accuse; and whoever

ever would not confess, should be hewn in pieces and burnt. With a view to execute their horrid purpose, the young Indians got together, chose the most ferocious to be their leaders, deposed all the old chiefs, and guarded the whole Indian assembly as if they were prisoners of war. The venerable old chief Tettepachsit was the first whom they accused of possessing poison, and of having destroyed many Indians by his art. When the poor old man would not confess, they fastened him with cords to two posts, and began to roast him at a slow fire. During the torture, he said that he kept poison in the house of our Indian brother Joshua. Nothing was more welcome to the Indians than this accusation; for they wished to deprive us of the assistance of this man, who was the only Christian Indian residing with us. They had frequently sent him invitations to attend their heathenish festivities; but he would never accept them. His answer was; "You know that I am a believer of the true God: I therefore can have no fellowship with you in your wicked works. Do you as you please, but leave me to serve the living God!" This answer displeased them much; and on March 13th, they sent seven wild Indians, with painted faces, to our settlement, and took Joshua away by main force. They pretended that he only need tell Tettepachsit to his face that he had no poison in his house, and might then return home. Joshua was compelled to accompany them to the assembly.

"On the 15th, the following account was brought: That when Joshua was presented to the old chief, old Tettepachsit frankly confessed, that he had accused him merely to pacify the enraged multitude, and to escape from the torture; for that Joshua well knew that he possessed no poison, and much less had hid it in Joshua's house. Joshua was now pronounced not guilty; yet they would not permit him to return; but insisted on his remaining with them till the

Shawano should arrive. This son of Belial arrived on the same day; and all the Indians were ordered to sit down in a large circle, when he would declare who had poison in his possession. The two old chiefs were both accused of poison-mixing, and with the untimely death of many Indians. When the Shawano was asked about Joshua, he indeed declared that he had no poison; but that he was possessed of an evil spirit, by which he was enabled to destroy other Indians. This verdict was what they wished for; they now seized all these poor innocent people, and watched them strictly, as if condemned criminals.

"We knew nothing of these horrible events until the evening of the 16th; when a message was brought, that the savages had burnt an old woman alive, called Caritas, who was baptized by the brethren in former times; and also that our poor Joshua was kept a close prisoner. Words are not able to express our horror and grief on hearing this account!

"On the 17th, our distress and fear concerning the fate of our poor Joshua rose still higher. We were stunned with horror, when on that day we saw ten of the most savage Indians, with faces painted black, arrive in our settlement, conducting poor old Tettepachsit. Soon after, these murderous wretches kindled a large fire close to our place; and having given the aged chief a blow on the head with a war-hatchet, they threw him alive into the flames, and diverted themselves with the miserable cries and convulsions of the poor dying man.

"After this horrid murder, the savages came boldly into our house, boasted of their atrocious deed, and demanded bread and tobacco; which we were obliged to give them. We took courage to ask them, What would be the fate of Joshua? They immediately began to accuse him, saying, That there was good reason for detaining him a prisoner, for they well knew that he understood the black art, and could destroy the Indians.

dians. We endeavoured to convince them of the untruth of these assertions; but all in vain. Our defence of him displeased them; and they left our place in a riotous manner.

"As soon as we were alone, we all burst into loud weeping; and, falling on our knees before our Lord and Saviour, we cried for help and strength, and for resignation to his divine will. We commended ourselves and our poor Joshua to his protection, and our souls into his hands, that if he thought fit to permit our brother and ourselves to become a prey to the fury of the savages, he would support us by his almighty grace, that we might praise him, and remain faithful to him, even in torments and death.

"Now, though we had been informed that the savages suspected us, and all teachers of the believing Indians; yet we felt constrained to go to their assembly, and try what we could yet do for the preservation of Joshua, or at least give him comfort and advice, should we even suffer for it. But as my wife and children could not be left alone in so dreadful a situation, brother Luckenbach took courage to go alone.

"On the 18th, early, he left us on horseback; but had hardly proceeded half way, before he met an Indian, who informed him that Joshua had become a victim to their cruelty on the foregoing day. They gave him two cuts on his head with a hatchet, and then threw him into the fire.

"With these dreadful tidings brother Luckenbach returned to us in the afternoon. This was the heaviest stroke we had yet met with. Dread and terror took from us all power of speech and reflection; and we could do nothing but utter cries of lamentation and wo.

"Some days after, we were informed that Joshua had spoken a great deal at the place where he was murdered, in a language not understood by the Indians; which led us to suppose that he had di-

rected his prayers to the Lord in the German language. We likewise heard that his murderers had thrown him into a very large fire, to which they continually added more fuel; but finding, that after having been two hours in the flames, his body was only scorched, they grew more enraged, and kept up a terrible fire all night; by which the body was burnt to ashes in the morning. On the following days more Indians were accused, and shared the same fate.

"We do not doubt, dear brethren, but you will sympathize with our most distressing situation. We spend our days in terror, by which our strength is impaired; nor do we know which way to turn. My poor wife is much to be pitied, as her mind has received such a shock, that she has no rest day nor night; and I am greatly alarmed for the consequences. We have, however, resolved to remain here till we receive an answer from you respecting our future proceedings: in hopes of which we commend ourselves to your compassion and love, and to the prayers of all our brethren, that in this dangerous situation the Lord our Saviour would comfort and strengthen us, and grant unto us his peace, even in the midst of tribulation."

BERMUDA.

To the Editor.

Dear Sir,

IN the year 1793, one of our members, being a pensioner in the army, was obliged to go to the island of Bermuda. Having a son, about eight years old, he took him with him. For several years there was a law in the island similar to what took place in Jamaica, prohibiting all worship, but that in the established church. The mind of our brother, however, appeared to be kept alive towards God. At length a gentleman of the island, coming over to England, heard the word of God, and with such effect, that on returning to his former situation, he

he could not forbear communicating it to his neighbours: not however in the character of a minister, but merely as the head of a family; in which he read, prayed, and expounded the Scriptures, morning and evening, no man forbidding him; and as many of his neighbours as chose attended.

The effect was, several individuals in the island appeared to be the subjects of a divine change; amongst whom was the son of our own brother B——n. About a year and a half ago he obtained leave to return to England; and he and his son had both actually embarked, when in a few days he died. The young man is now walking with us in the fellowship of the gospel; but leaving behind him several persons who were like-minded with himself, they agreed to keep up a correspondence. The following is an extract from their first letter, written about last June or July. It is signed by five young men:

"We still remain in number as when you left us. We have preaching only once a month, by one of the ministers from the country. Intervening Lord's days are spent, we trust, for our souls good. We had, as you know, a private meeting (on week days) at the house of Mr. —, that friend to the cross; but he has lately left the island; and the meeting has dwindled away. Thus we are left destitute of the means; but it is the Lord who hath ordered it. We have been hitherto supported through every trial; and though left in a dry land, we have no doubt but that the Lord will refresh us in his own time by the sending of his servants amongst us; and that meanwhile he will bless our perseverance in his ways.

"About a month after your departure, a number of young men seemed to be concerned about their salvation; and we rejoiced in it, being greatly in hopes that the Lord was about to enlarge his church amongst us. They flocked round Mr. —'s house every evening, acknowledged to us the impropriety

of their former conduct, and seemed desirous of knowing the Lord Jesus with all humility. But alas! they are gone back to their own ways! By this we learn, that the Lord's ways are not as ours, nor his thoughts as our thoughts. This was a lesson to us to search ourselves, lest we also should be found deceiving ourselves. It shewed us how humble and watchful we ought to be during our passage through the dark valley of affliction and temptation. Thus far, however, we are brought safe. God grant we may continue so to the end!

"The blacks* among us remain as heretofore, unconcerned about Christ, excepting one of the name of H. F——r. Perhaps you recollect her. She was a poor woman, confined to her bed by a sore leg, and destitute of necessaries to support her. Her acquaintances persuaded her to send for our dear friend, Mr. —. He talked to her on the necessity of her soul being restored to health as well as her body; and, by the Lord's mercy, she was soon enabled to speak of the great things which he had done for her. She is now very poor and low in body; but all her faculties are alive for her *Love*, as she calls the Saviour. Jesus seems to be her constant theme, and the staff which supports her. Old T. H——, after all his protestations to you and us, and all his talk against drunkenness, is carried away by it. Hence we learn, that when man trusts to his own sincerity and sincere endeavours, he will sooner or later find he has been deluded.

"The shelter which a self-righteous, self-sufficient religion affords to men, will be found insufficient to screen them from the just displeasure of a holy God. His vengeance will assuredly be poured upon them

* There are negroes in this island; but none are allowed to be imported. The consequence is, they are treated with much more humanity than in some of the West India Islands.

who

who depend upon their own vile works, and thus shut out the blessed Jesus. This fallacious doctrine will deceive many: but we will say, "God be merciful to us sinners;" and will plead the righteousness which our beloved Saviour hath wrought out in our stead. We are weak, vile, frail, and miserable creatures; and without constant supplies of free grace, are unable to attain the prize set before us, or to conform to that righteousness which God requires of us; but renouncing all dependence on ourselves, we will rely on Jesus. He is all-sufficient! We are weak, but he is strong: and his blood, which satisfied divine justice, cleanseth us from all sin.

"We are persuaded we did not take up this doctrine as a mere notion; but that we have been taught it by the good Spirit of God. He hath made us willing, and given us every good desire. Comparing our present knowledge of Christ, our leaning after him, and preference of him as our chief good with our past life, when we were without God in the world, we have a satisfactory evidence that we are born again in Christ Jesus; for "As many as are led by the Spirit of God, they are the sons of God;" and if he dwell in us, even in this barren land, all is well. The remembrance also of what we once were, teaches us that God "hath mercy on whom he will have mercy;" and that it is to grace that we owe all our hopes of salvation.

"Our dwelling is, as it were, among wolves; but we will look to Jesus for defence. If God be for us, who shall be against us?

"Salute, on our behalf, the many that would wish to hear of our welfare in Christ Jesus. May the peace of God remain with you always. We are, and ever wish to be, your affectionate brethren.

—
SWITZERLAND.

Extract of a Letter from the Rev. G. G. Blumhardt, Secretary to the Basil Society, dated Sept. 20, 1806.

WITH much pleasure we have received your description of the last

General Meeting of the London Missionary Society, together with several numbers of the Evangelical Magazine; for the continuation of which we shall be highly obliged to you; as also for Mr. Bogue's Essay on the Evidences of the New Testament, which I have begun to translate into the German, from the French edition; but wish to revise it from the English original, in order to print it, if circumstances should permit.

In our Society nothing material has occurred. We walk by faith, and not by sight, and do in simplicity what is before us, knowing that God is with us. We feel our great defects and wants, and daily pray for new grace. Thus one month after the other passes, without signaling ourselves by any thing particular; but still we are not entirely inactive. The transactions of the different Missionary Societies continue to excite a peculiar interest among the readers of our periodical publications; and I make it a point to give as much as I can. In our city the work of the Lord proceeds silently. Still the gospel of the Lord Jesus Christ is abundantly preached; yet without much visible effect.

Our private religious meetings neither diminish nor increase: but, thanks be to God, we live in mutual peace and union, and build one another up in our most holy faith; but in Liestall, a small neighbouring town, the Lord has kindled a great flame. The truly pious minister there, a man full of apostolical zeal, informed us, that a general awakening had taken place in the town; which had so softened the hearts and reformed the lives of many, that the change was visible even in the streets. It had been such a wild place, that the people used to say, "What good can come from this Nazareth?" Now we might answer, "Come and see." Besides this, we hear nothing of particular revivals of religion in Switzerland; but this we hear, that God himself preaches repentance by the fall of high mountains;

tains: an awful instance of this kind happened on the 8th of September, about nine miles from the city of Lucern, when, by the fall of a part of the Rigiberg mountain, four villages, with above 1000 people, were in a few minutes overwhelmed, and buried more than 200 feet deep!

May our Lord grant that this dreadful judgment may be productive of the most salutary effects for all the survivors!

IRELAND.

Hibernian Society.

In the Evangelical Magazine for Dec. last, a report from the committee of the Hibernian Society was inserted; in which it was stated, That a definite and very small number of Ministers are known to preach the gospel in the provinces of Connaught and Munster. Since that period, however, information of a more agreeable nature has been communicated by some respectable friends, whereby it appears that a much greater number of evangelical ministers are actually employed in those parts of Ireland. The committee rejoice to find that their first information was incomplete; and they most ardently wish for the co-operation of all denominations in their endeavours to improve the religious state of Ireland.

Signed

(by order of the committee)

S. MILLS, Treasurer;

J. CAMPBELL, Secretary.

Extract of a Letter from a Clergyman in Ireland.

"I HAVE been going about from town to town, and village to village, disposing of Bibles and Testaments: and I am happy to tell you that the call for them is very great. Many of the Catholics have got them, both by donation and purchase; and although the priests have obliged many to give them up, yet they are no sooner returned than others get them; and many poor people are

very desirous to read them, and hear them read. Indeed, the opposition of the priests makes many individuals more anxious to obtain them. If the Lord spare me, I mean to continue this work, until I have spread the word of life through most parts of this benighted country. I cannot so well dispose of Tracts. There has been a Tract written by a priest, dissuading the people from reading our Tracts; and saying, that the Irish are not to be cheated out of their religion. But He, whose church is his glory, will do his own pleasure, and establish his own kingdom in opposition to all the powers of Anti-Christ!"

SCOTLAND.

A Sunday School has been conducted for two years past, under the patronage of Messrs. Findlay and Co. of the Catrine Cotton-Works; and I hope that the seed which has been so humbly sown in that place, will, under the enlivening influence of the Holy Spirit, one day eminently display its fruit to the honour of Jesus. To the daily duties, an evening meeting has recently been added. One of the Village Sermons is read; and the service is begun and concluded with prayer and praise. Nearly 400 persons attend, and much good appears to be going on.

Upon the 16th of March last, mention having previously been made of the laudable exertions of "The British and Foreign Bible Society," the young persons who attend, collected among themselves 1*l.* 2*s.* 6*d.*; which was contributed with the greatest zeal and cheerfulness.

JEWES.

Paris, Dec. 15. The grand Sanhedrim, which was to have been opened on the 10th of October, but which was postponed, will doubtless commence its proceedings in a few days.—Most of the Rabbis, chosen for the different departments of France, are now at Paris. The Jews of Amsterdam have also elected deputies to this assembly.

Dec.

Dec. 18. The Hebrew Assembly, it is said, has passed a Decree, consisting of 27 articles; according to which there is to be a Consistorial Synagogue in each department, which contains 2000 individuals, professing the religion of Moses. A Grand Rabbi is to be elected by the Consistorial Synagogue, whose salary is to be 3000 francs.

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EDINBURGH MISSIONARY SOCIETY.

A letter has lately been received from Mr. Brunton, at Karass. He repeats, in strong terms, what was mentioned in a former letter, that several Effendis of the first rank in that country make no secret of their suspicions respecting the truth of their own religion, and discover a strong desire to understand the New Testament. They do what they can to read it in Arabic; but most of them, it is feared, with little success. They earnestly wish for a translation of it in Turkish; and it is much to be regretted, that there is no translation of it to be had in a language so extensively spoken. In order to convert people, they must be instructed; "and here," says Mr. Brunton, "there are few ways of instructing the Mohammedans, but by quietly circulating among them small tracts, and copies of the Scriptures. Were this done in a wise and prudent manner, I am persuaded, from what has already taken place, that the happiest effects would soon follow." Mr. B. concludes with saying, "Consider the nature of the Mohammedan religion, the state of the countries in which it is professed, and the prophecies respecting it in the Holy Scriptures, and you must be convinced that it will meet with an awful and sudden downfall: but for this the minds of Mohammedans must be gradually prepared."

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FRANCE.

From some recent statements, it appears that Protestantism is reviving in various parts of the French

dominion. By the union of Geneva, and of the German provinces on the left bank of the Rhine, a very considerable addition is made to the number of Protestants subject to France. The Protestant pastors receive an allowance, in the country places, of about 100l. a year; and in cities, about double that sum. A seminary is proposed to be established for Protestants; the expense attending which, it is intended to defray by means of voluntary contributions and annual charity sermons throughout the Protestant community in France. It is likewise added, that very little doubt exists of their ability, in this way, to obtain the object of erecting and maintaining the proposed establishment.

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SOUTH AFRICA.

The following interesting particulars of a mission to the Namaquas are extracted from a letter, written by Mr. C. Albrecht, dated Cape of Good Hope, May 18, 1806, addressed to the Directors of the Missionary Society at Rotterdam, who had the management of the African missions, while the Cape was in the hands of the Dutch, but which have now reverted into the hands of the Missionary Society in London:

(Translated from the Dutch.)

Beloved Brethren,

WE have suffered much in our journey through the barren desert: but God shews us that he is a hearer of the prayers of his servants, and a preserver from destruction. He assisted us through the wilderness to the Orange River; where we staid three months among the heathen. During that time a way was opened for us to the Great Namaqua country, whither we went, and at which we rejoiced greatly. We here found a fountain, in the vicinity of which we fixed our residence, and called this spot The Happy Deliverance!

Here we have employed ourselves in cultivating a garden for our maintenance; but as the country is very dry,

dry, and the soil bad, we are afraid we shall not be able to procure corn. The climate also is very hot, and the air oppressive. It seldom rains, and never without thunder; but in consequence of much rain last year, there is now tolerably good pasture. The inhabitants in general are obliged to live entirely without bread, the country being unfit for the production of corn. We have, however, a kitchen garden and corn-fields, which, if successful, will afford subsistence both for ourselves and for the congregation.

We have a favourable prospect of success; for, we trust, all the chiefs will receive the word of God; and we hope, in process of time, to proceed farther into the country. The number of heathen who come to us increases continually; and, to our great joy, about half of those who are with us understand the Dutch language.

Brother Sydenfaden has visited a Namaqua kraal; the chief of which is called Choebap. Brother S. invited him, with his people, to hear the word, as he had before heard something of it. In answer, he expressed himself as follows:—"That word is too great to be neglected! all the chiefs in the Namaqua country ought to listen to it! Here, under this tree, they ought to come (meaning the place where he heard brother Sydenfaden preach the gospel) then they will themselves find that this word is great! All the chiefs in this country ought to have one mind, and accept this word; and afterwards, that word ought to be preached in the centre of the Namaqua country, that every one may come and hear it!" How much brother S. rejoiced at these expressions, you may easily conceive; but he had the mortification to observe, that Satan was also at work. A Hottentot, called Absalom, who came from the Snow Mountains, deceives the ignorant heathen by many juggling tricks, so that he procures many followers. This man, perceiving that he would lose all his credit and influence, if the gospel

should be received, advised them not to listen to brother S.; and, even in his presence declared, that all the people who came from Europe, or from Cape Town, were great rascals. Thus he caused almost the whole kraal to hate the word of God; and brother S. was in great danger of being murdered by them: but he was silent, and did not contradict Absalom. The next day, however, when they were a little composed, brother S. spoke earnestly to them; and told them what a great sin Absalom had committed: in consequence of which he trembled, and denied every word he had said. Now, he was afraid, in his turn, of being killed; but as brother S. spoke in his behalf, he promised never to speak any more against the word of God.

When brother S. left this kraal, he asked the chief, whether he was still inclined to hear the word of God; which he answered in the affirmative; and added, I will come myself to the Happy Deliverance, and see whether the *Oorlam* Hottentots (i.e. those who served the Christians; and were therefore looked upon as more civilized) have accepted the word of God: if that be the case, I shall endeavour to persuade all the chiefs in the Namaqua country to accept of it; for if I alone accept of it, they will kill me, and thereby war be occasioned among us."

We have now upwards of 300 of the *Oorlam* and River Hottentots with us, who have daily an opportunity of being instructed in the truths of the gospel. Sometimes we also see some Bosjeemen. It appears to us, that the heathen here have a desire to be acquainted with the word of salvation. Though we suffer poverty, and are in want of all earthly comforts, which we could have enjoyed in our native country, yet we are satisfied if we perceive that our feeble endeavours are blessed from on high. We shall always rejoice, if we can be instrumental in the extension of the gospel of Christ.

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My brethren will now, according to their promises, be occupied in building a house; for we have been obliged to hold divine service in the open air; which is rather dangerous, on account of the number of serpents, scorpions, venomous spiders, and other dangerous creatures.

On Sunday evening, when I was preaching to a number of people, a young serpent happened to creep round my leg; I endeavoured to kill it, but could not: however it pleased the Lord to make it flee from me, so that I proceeded unmolested.

Poetry.

GOD, A REFUGE IN TROUBLE.

"YET, gracious God! amidst these storms of nature,
Thine eyes behold a sweet and sacred calm
Reign thro' the realms of conscience: all within
Lies peaceful, all composed. 'Tis wondrous Grace
Keeps off thy terrors from this humble bosom;
Tho' stain'd with sins and follies, yet serene
In penitential peace and cheerful hope,
Sprinkled and guarded with atoning blood.
Thy vital smiles, amidst this desolation,
Like heav'nly sunbeams, hid behind the clouds,
Break out in happy moments, with bright radiance
Cleaving the gloom; the fair celestial light
Softens and gilds the horrors of the storm,
And richest cordials to the heart conveys.

"O glorious solace of immense distress,
A Conscience and a God! This is my rock
Of firm support, my shield of sure defence
Against infernal arrows. Rise, my soul!
Put on thy courage: here's the living spring
Of joys divinely sweet and ever new,
A peaceful conscience, and a smiling Heaven.

"My God, permit a creeping worm to say,
Thy Spirit knows I love thee. Worthless wretch,
To dare to love a God! But Grace requires,
And Grace accepts. Thou seest my lab'ring soul.
Weak as my zeal is, yet my zeal is true;
It bears the trying furnace. Love divine
Constrains me: I am thine. Incarnate Love
Has seiz'd, and holds me in almighty arms:
Here's my salvation, my eternal hope,
Amidst the wreck of worlds and dying nature,
I am the Lord's, and he forever mine!"

"Almighty Pow'r, I love thee! blissful name,
My healer God! and may my inmost heart
Love and adore forever! O 'tis good
To wait submissive at thy holy throne,
To leave petitions at thy feet, and bear
Thy frowns and silence with a patient soul.
The hand of Mercy is not short to save,
Nor is the ear of heavenly Pity deaf
To mortal cries. IT notic'd all my groans,
And sighs, and long complaints, with wise delay,
Tho' painful to the sufferer, and thy hand
In proper moment brought desir'd relief."

I. Watts.